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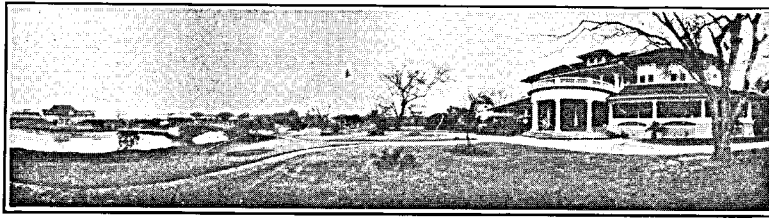
[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XIII.

HONOLULU, T. H., NOVEMBER, 1920.

No. 6

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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii
The Diocesan Paper

VOL. XIII.

HONOLULU, T. H., NOVEMBER, 1920

No. 6

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

NOVEMBER, : : 1920

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

BISHOP RESTARICK'S RESIGNATION

The resignation of Bishop Restarick, which had been sent to the Presiding Bishop some months ago, was acted upon on October 28th at the Special Session of the House of Bishops, which was convened for the election of a Bishop for Salina, a suffragan Bishop for Liberia and other important matters.

By the Canons of the Church, on the acceptance of the resignation of a Bishop, the Presiding Bishop becomes automatically the Presiding Bishop of the Missionary District.

No word was received as to the acceptance of the resignation except through the Associated Press until a week had elapsed. When the Presiding Bishop and Council sent a radiogram saying: "Your resignation accepted. We sincerely regret the breaking of official relations with your work. It will be remembered for a long time, and we send our heartiest good wishes for the future. We hope that La Mothe will maintain the principles you have established."

A few days later a letter came from the Presiding Bishop, from which the following extracts are made:

"I presented to the House of Bishops in Special Session your letter of resignation and the documents accompanying. Yesterday the House accepted your resignation, adopting the following Resolution:

"Resolved that the resignation of the Rt. Rev. Dr. Henry Bond Restarick, Bishop of Honolulu, in accordance with Canon 17 (VII) (iii), be accepted by this house."

"With the Resolution an expression of warm and grateful appreciation of

your faithful services in Hawaii was adopted.

"By the operation of Canon 13, (VI), I became at once the Acting Bishop of Honolulu.

"I am writing to Rev. Wm. Ault, the President of the Council of Advice, to refer all official and important matters to me as the Ecclesiastical Authority for the Missionary District of Honolulu. But I also ask the Council of Advice to act for me in matters local and emergent and needing immediate attention.

"I hope that I and the Council of Advice may have the valuable help of your wise judgment and your rich experience in the guidance of the Missionary District until your successor be consecrated."

Bishop Restarick in several letters had stated to the Presiding Bishop that it would be unfortunate to have a long interim and in this his lay advisors agreed.

If Mr. La Mothe does not accept, it would probably be a year before another election could be made and a man consecrated. Meanwhile Bishop Restarick stands ready to help and advise in all ways possible.

He telegraphed Mr. La Mothe that all would give him a hearty welcome if he accepted. His reply was a radiogram asking for full information, showing that he would not accept without careful consideration.

Mr. La Mothe is 52 years of age and the Baltimore Sun of Friday, October 29th, says that he could say nothing of the possibility of acceptance until he had time to consider it.

It also gives the following information: "Since coming to this city, four years ago, Dr. La Mothe has taken a leading position in diocesan affairs, and is regarded as one of the strong ministers of his Church. Besides the constructive work in his parish he has done much in the general diocesan work.

"Although a native of the Isle of Man, Dr. La Mothe received most of his education in the United States. He entered the ministry 25 years ago, after graduating from the Theological Seminary at Alexandria, Va, his first parish being in London county, Virginia. From 1903 to 1907 he was associate rector of Epiphany Church, in Washington, and then for nine years was rector of St. Paul's Church in New Orleans. He

came to Baltimore in 1916 as successor to the Rev. Dr. Richard W. Hogue, Ascension Church.

"If Dr. La Mothe accepts the appointment, he will be elevated to the episcopacy in this city, and will be the second American Episcopal Bishop in Hawaii. Before the annexation of Hawaii to the United States the Church of England had charge of the Episcopal Missions there. After annexation Bishop Restarick was sent out by the American Church, and was in charge until his recent resignation."

Bishop Restarick had told the Presiding Bishop that when his resignation was accepted he hoped to take a sea voyage, and Bishop Tuttle wrote Bishop Nichols of California, who has a coadjutor to whom he has assigned practically all his work, asking him to act as his substitute.

No doubt Bishop Tuttle had in mind also that Bishop Nichols acted for the Presiding Bishop in 1902 when this Church was taken over from the English and that Bishop Nichols had visited the Islands since. It is not known yet whether he will act as requested.

The Presiding Bishop continues: "The man chosen by the House of Bishops as your successor is Rev. John D. La Mothe, Rector of the Church of the Ascension, Baltimore, Maryland.

Even if he accept, it will be some months, I think, before he can be consecrated and be prepared to come to Honolulu.

"Meantime I shall be most glad and grateful, as the Ecclesiastical Authority, to be helped by your wise and experienced guidance in managing the affairs of the Missionary District, which you have been allowed under God's Providence to build up into so excellent a condition of vigor and stability.

My kindest regards, I beg, to dear Mrs. Restarick. May God guide and guard and help and bless you both!"

Faithfully and affectionately yours,
(Signed) DANIEL S. TUTTLE,
Presiding Bishop.

WAILUKU.

Reference was made in last month's Church Chronicle to the removal of Mr. and Mrs. H. D. Sloggett and family from Maui, and the sense of loss that would be felt by the congregation of the

Church of the Good Shepherd, by their removal. That sense of loss is shared in by the whole community of Maui. By their many years of residence in the Island, their vital interest in whatever was for the broadening and weaving together of community life, along lines of social fellowship, education and religious unity, Mr. and Mrs. Sloggett had come to be thought of by the people with a feeling akin to real affection, and, of course, their removal from our midst brings to us a sense of loss, notwithstanding we know their interest in both the Church and the Community will not cease with their going from us.

On the last Sunday of their residence on Maui, at what might be called a farewell service, at which the preacher spoke on "Friends and Friendship," Mr. and Mrs. Sloggett were presented with a piece of silver bearing this inscription:

"Mr. and Mrs. H. D. Sloggett, from the congregation of the Church of the Good Shepherd, Wailuku, Maui, T. H., in loving appreciation of their good fellowship and service to Church and Community."

Before leaving Maui, Mr. and Mrs. Sloggett presented the Church of the Good Shepherd with a valuable plot of land, adjoining the Church property.

The removal of Mr. and Mrs. Sloggett is not the only loss that the Church of the Good Shepherd has sustained in recent months. Since the Nation-wide campaign in the Spring of the present year, Mrs. Aiken, our beloved "Mother in Israel," the oldest communicant of our Church, has removed to Hawaii, and her daughter, Mrs. Hardy to California. More recently we have lost Dr. and Mrs. Pitcairn, who have gone to the Phillippine Islands, and soon, it is said, Dr. and Mrs. Hansen are to be no more of our company. They are to leave for the mainland in December. Since the beginning of the war there have been many changes. We miss the faces of our friends who have gone out from us even though, as in some cases, their stay in our midst has not been of long duration.

DR. MOTODA.

One of the best known men in Japan arrived on the Shinyo Maru on his way home from Switzerland where he has been attending the Conference on Faith and Order, which was participated in by Christians of all denominations from every country in the world.

Dr. Motoda, who will remain in Hawaii two or three weeks, is not only an educator but an authority on civic and commercial matters in Japan. He is the principal of St. Paul's University,

Tokio, but is in demand for all matters of importance.

After the Russo-Japan war, when the people of Asia were largely imbued with the idea that Oriental culture was superior to that of the Occident, the British authorities engaged Dr. Motoda to make a tour of India, to lecture to the educated classes, telling them that it was European and American ideas which had led to the progress of his country and enabled her to meet in conflict the great European nations.

Dr. Motoda received his higher education in the United States, and is a graduate of the University of Philadelphia, from which he received the degree of Ph.D. He graduated in Divinity at Kenyon College and received his degree of D.D. from the Divinity School at Philadelphia.

There will be an opportunity to hear Dr. Motoda, who speaks English most fluently at St. Andrew's Cathedral at 11 a.m. Sunday morning. He will speak in Japanese at the Cathedral at 7:30 p.m., and as he understands both countries as few men do he will no doubt speak of the relations of the United States and Japan, and the need of a friendly understanding.

During his stay in Hawaii Dr. Motoda will make a tour of the Islands at the request of Bishop Restarick, who has asked his advice on the religious situation:

ARMISTICE SUNDAY AT ST. ANDREW'S CATHEDRAL.

November 14th being designated as Armistice Sunday, an inspiring service was held at St. Andrew's Cathedral. Patriotic hymns were sung and the splendid anthem "Lord God Omnipotent" was unusually well rendered.

The Rev. D. R. Ottmann preached an excellent sermon, and his words thrilled the congregation with Christian patriotism.

LONG-ERSKINE WEDDING.

St. Clement's Church was the scene of a beautifully ordered wedding on Friday evening, when Miss Ellen Gwendoline Erskine became the bride of the Reverend C. S. Long. The service was read by the Right Reverend H. B. Restarick, assisted by the Reverend D. R. Ottman.

The bride's gown was of white satin, with trimmings of silver brocade, and the long train was carried by little Virginia Royds and Llewellyn Blackman. Her veil, in coronet effect, was held in place by orange blossoms, and her showier bouquet of white flowers was made with ribbons of pale blue and white.

Miss Daisy Erskine, a sister of the bride, who was the maid of honor, wore a most becoming gown of pink georgette, with a large hat of the same color. Kathleen Blackman, the flower girl, was all in white, as were the two train-bearers, the little girls wearing wreaths of flowers.

After the wedding there was a reception in the Parish House, two hundred guests assembling to honor the newly married couple.

Mr. and Mrs. Long spent their honeymoon at Kahala.

RESIGNATION OF THE REV. L. KROLL.

The Rev. Leopold Kroll after twelve years' faithful service for the Church in the Missionary District of Honolulu, has resigned.

The Hawaiian Congregation at the Cathedral has never been in such good condition since 1902, and the people feel deeply this resignation, and will miss very much the friendship which they have had from Mr. and Mrs. Kroll and their untiring devotion to all the work. It is not known at this writing what arrangement will be made, but the services will of course be carried on.

The Hawaiians have a natural race feeling, and desire to worship with their own people, although now most of the service is in English. The retiring Bishop

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greatly regrets the leaving of Mr. and Mrs. Kroll, and prays that God's blessing may go with them and enable them to do good work for Christ and His Church wherever they may settle down.

DIOCESAN BRANCH OF THE WOMEN'S AUXILIARY.

RESOLUTION RELATING TO BISHOP RESTARICK'S RESIGNATION.

At the close of her address Mrs. H. M. von Holt said:

"On Bishop Restarick's first arrival 18 years ago he appointed me First President of the St. Andrew's Branch of the Woman's Auxiliary, and from that day to this in all the different capacities in which it has been my privilege to serve, I have felt and appreciated his support. Before we meet again we may have our new Bishop La Mothe here, and though we know little about him, that little is interesting and delightful. May I bespeak your united interest and support of him as he comes to this field, which will be so new and strange to him.

Mrs. W. L. Emory offered the following resolution:

"Whereas the failing health of our Bishop has caused him to send in his resignation, which has already been acted upon; we, the women of the Diocesan Woman's Auxiliary of Honolulu do tender him our sympathy and affectionate appreciation of his great labor and successful achievements among us; and hope that with a well earned rest he may be restored to health and enjoyment of life here where he has decided to make his home."

This was unanimously carried.

KOHALA.

The Bishop having in last month's Church Chronicle made reference to the death of Frank C. Paetow's death and the Guild Sale of Work, I would add that the first part of Mr. Paetow's funeral service was taken in Church, and I spoke from the text, Gen. 1:5, "Evening and Morning," pointing out that a day could mean 24 hours, or it is often used to denote the totality of life, such a use is made of the words in those lines:

"Our little systems have their day,

They have their day and cease to be."

It is used also in reference to the future life.

Thus we see in "God's acre" upon the many stones which mark the resting place of our beloved dead "Until the Day breaks." God's day commenced in the evening and ended in the morning. We commence in the morning and end

in the evening. We commence in the light and work towards the night.

God's order is the correct one. "Evening and morning." From the unknown to the known. From the evening shadows to the morning light. Death is not night, but the breaking of morning light. The night is over "For there is no night there."

We shall miss Mr. Paetow very much.

Now a word about the Guild Sale of Work. It was a very successful one. After all expenses we have a balance of \$350. Our thanks are due to all who helped to make it such a success.

On September 5th we had a visit from Mr. Kau of S. Elizabeth's, Honolulu. He spoke to the Chinese at S. Paul's Makapala.

It was nice for the Chinese to hear the Gospel in their own tongue, although all of them understand English fairly well.

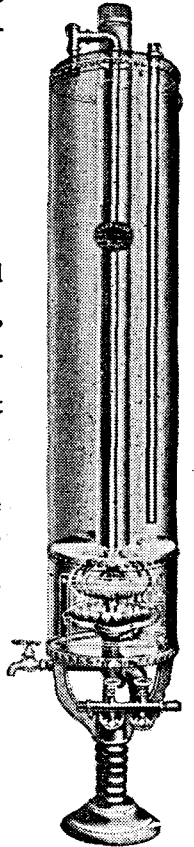
On Oct. 22nd Mr. Rodenhurst was laid to rest in our churchyard at S. Augustine's. Bishop Restarick knew Mr. Rodenhurst very well, also the family, all the children, except the youngest boy, having passed through his hands at one time or another. Mr. Rodenhurst has been in failing health all the time I have been here, and I have visited him very often. Everyone who knew him spoke most highly of him. Taking S. Luke 5 c. 4v. and S. John 21 c. 6 v. for a text, I reminded those gathered that "God's ways are not our ways, neither His thoughts our thoughts." Comparing the two draughts of fishes I suggested that S. Luke saw things as man sees them, and S. John as God sees them. What kind of fish did they catch? S. Luke, "All sorts." S. John, "Great fishes." God does not look upon us as "all sorts," but we are "great" and precious in His sight. How many did they catch? S. Luke, "A great multitude." S. John, "153." God does not look upon us as a "great multitude." He knows the exact number. He knows

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even our names. Yea, "the very hairs of our head are all numbered." What did they do with the fish? S. Luke, "Filled the boat." S. John, "Brought them to the shore," and on the shore the Saviour stands.

Since the Bishop's visit I have been twice to Waimea, and hope to be there for services, Sunday, November 14.

The Church and Guild have parted with the old Ford, and got a new one in its place. I thank all those who have or will contribute towards the cost of the same. The old car had seen much service and looked worse for wear.

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ACCOUNTS INVITED

RESIGNATION OF BISHOP RESTARICK.

Referring again to the matter of Bishop Restarick's resignation when it was sent, no one in Honolulu except Mrs. Restarick knew of the action taken. It was the Bishop's desire to have the Presiding Bishop reply first. The news came to the President of the Council of Advice, the Rev. Canon Wm. Ault, in the notification required by the general Canons.

This circular letter was also sent out to all Bishops of this Church, as the Canon directs.

Bishop Restarick then wrote letters to the Clergy of this Missionary District informing them of the step he had taken.

The Council of Advice wrote the following letter to Bishop Tuttle:

"The Rt. Reverend, the Presiding Bishop of the Protestant Episcopal Church:

"This Council of Advice of the Missionary District of Honolulu has duly received and acknowledged your recent letter informing us of the tendered resignation of our beloved friend and pastor, the Right Reverend Henry Bond Restarick, D. D., as Bishop of Honolulu.

"We now again address you that we may place on record some appreciation of the effective service which he has rendered in Hawaii to the Church and the community at large.

"Bishop Restarick arrived in Honolulu in August, 1902. The Church in Hawaii, previously autonomous, though affiliated with the Church of England, was found weak in numbers and poor in resources, with a limited sphere of influence as compared with other local Christian bodies.

"During the eighteen years of his leadership, while the population of the Islands has grown forty per cent, the members of the Church have increased four hundred per cent. The clergy now number twenty-two as against nine, and the Church property has increased sevenfold. While the development of the Church during the eighteen years of his splendid service may be partly visualized by a study of statistics, there exists also

an unseen spiritual growth in the lives of very many men and women, boys and girls, who have been touched and influenced in the grace of God by the life and words of one who has always given of himself unsparingly that the work might not falter.

"His ripe intellectuality, his wide and deep culture and experience, his rich, ready and accurate knowledge and sound sense and judgment, coupled with a rare gift of expression, have always kept the work advancing, while he has endeared himself generally to men and women of many nationalities and beliefs, and to those without Church affiliations. He has been a sterling contributor to community life and has retained therein, especially during the war, a unique position of leadership as a trusted exponent of Christian ideals and citizenship and patriotic duty. His contribution to the cause of Christian unity has been concrete and distinctive, and his work has often gained the cooperation of ministers of other Churches. A good understanding exists between our Church and Christians of every name in the Territory, many of whom, as well as transient observers, have extended to him constant sympathy and extraordinary gifts of money for the extension of the work under his charge.

"Always a close student of Hawaiian history, he is an authority on the religious and social development of the Islands, and has stood firmly with other leaders of opinion in righteous and successful defense of the early Christian missionaries from unwarranted attacks in press or speech.

"The associations between the Bishop and the Clergy and Churchmen have been hallowed through his unfailing, devoted service through all to all, and now, when the weight of years and of infirmities incident to long labor in a semitropical land have led our constant friend and guide to lay down the burdens of his sacred office, we can but express this inadequate appreciation of the inspirational life of great accomplishment which has been lived among us by a child of, and a father in, God."

This was signed by all the members of the Council of Advice: Wm. Ault, Presi-

dent; H. M. von Holt, Secretary; Leland H. Tracy, J. Knox Bodel, John Guild.

This letter was sent on to Mr. L. T. Peck to sign.

We have made one change in the figures of this very kind and appreciative letter, and we make it from the names handed over by Bishop Willis and in the Church Almanac for 1902. The active clergy were the Rev. Alexander Mackintosh, Rev. V. H. Kitcat and the Rev. Frank Fitz, deacon at the Cathedral; the Rev. Kong Yin Tet, at St. Peter's; Canon Osborne was not recognized by Bishop Willis, but was at work at St. Clement's. On Hawaii there was the Rev. S. H. Davis, who had resigned on account of infirmity, and the Rev. Woo Yee Bew, deacon at Kohala. On Maui there was the Rev. Canon Ault, at Wailuku, and the Rev. Canon Weymouth, at Lahaina. This makes a total of eight.

The clergy and lay workers of the Missionary District began a petition requesting the Bishop to ask for a suffragan instead of resigning. All the clergy and workers from three islands signed such a petition, but before it began to be circulated in Honolulu, Bishop Restarick requested the petition to be dropped, as a new man ought to have all the authority and responsibility.

Letters came from Bishops in various parts of the world which were quite touching. Some of these are too personal to be published, but the one from Bishop Brent is here given:

"Dear Bishop Restarick:—Ever since I heard in England of your decision to resign I have thought much about you and have had it as a purpose to write to you.

"Now, before I go any further I must tell you with what regret and sympathy I think of your surrendering your work in Honolulu. You, perhaps more than any other man, have reason to look back with supreme satisfaction on what you

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have done during the last twenty years. I appreciate something, at least, of the difficulties with which you are confronted and consequently am able to estimate at its true worth the work that you have achieved.

"I shall always remember my glimpses of you and your good wife as I passed to and fro. I sincerely hope that with the relief of responsibility your health will improve.

"With kindest regards, I remain,
"Yours very faithfully,
"C. H. BRENT."

The House of Bishops had other important business to come before it in addition to this resignation, and a meeting was called at St. Louis on October 27. At this writing (November 5) we have received no official communication as to what was done. We have only learned through the Associated Press that the Rev. John D. La Mothe is the Bishop-elect. Of course, he can accept or decline as his judgment and his conscience dictate.

Bishop Restarick sent him a radio assuring him of a loyal welcome on the part of all, and in two days received a reply from him asking for full particulars. In response to this, literature, a copy of the Journal and Canons and Statutes of the Cathedral were sent to him, with a letter telling him, as clearly as could be done, what the work was among the various races of people.

The only person in Honolulu in the work who knows the Rev. John D. La Mothe is Miss Lucie Myer of St. Andrew's Priory. Miss Myer's uncle is a vestryman of the Church of the Ascension, Baltimore, of which Mr. La Mothe is rector, and she speaks of him as greatly beloved and as being a man who is interested in all civic affairs as well as the work of the Church.

Stowe's Clerical Directory contains the following:

"John D. La Mothe, 827 N. Arlington Ave., Baltimore, Md. Rector, Church of the Ascension, Baltimore, Maryland, 1916. Born Isle of Man, June 8, 1868; son of John Corlet La Mothe and Sarah (Banks). Theological Seminary, Virginia, 1894; Deacon 1894, Bishop Whittle; Priest 1895, Bishop Newton; married Margaret Meade Walker, 1894. Formerly Shelbourne Parish, Hamilton, Virginia, 1894-1901; Assistant Church of the Epiphany, Washington, D. C., 1901-03; Rector Christ Church, S. Joseph, Missouri, 1903-04; Associate Rector Church of the Epiphany, Washington, D. C., 1904-07; Rector S. Paul's Church, New Orleans, La., 1907-16; Deputy General Convention, Louisiana, 1910."

The date of his birth makes him 52 years of age, which is an age greater than those usually selected for Missionary Districts, although Mr. La Mothe may be so vigorous and well preserved that it will make no difference.

As soon as Bishop Restarick is relieved he hopes to be able to take a sea voyage.

All the correspondence with the Presiding Bishop has been with one idea in view, and that is the transference of the work without disturbance of any kind, and if possible the handing over of the Bishop's friends in these Islands and on the Mainland who have contributed for the material needs and the carrying on of the work a very large sum of money during his episcopate.

Of course, a new man will have new friends who would help him, and it is an important thing to have financial support. Some Bishops have to go to the Eastern states every year to get money. This Bishop Restarick has never been obliged to do but on one occasion, the year after his coming, when money was needed to purchase what is now the Iolani property.

If one were to go into figures, people would be surprised at what has been given, but that is unnecessary.

Since an attack of influenza last March Bishop Restarick has not had one day in which he felt really equal to the work, but he has struggled on and tried to do his best.

Since the above was written, a resolution of regret and appreciation has come from the House of Bishops.



HOW A MISSIONARY BISHOP IS ELECTED.

Several people have asked the writer how a missionary Bishop is elected.

A certain time is set for nominations. The secretary of the House of Bishops begins with the latest Bishop consecrated, and he has the privilege of rising and nominating a priest in good standing in the American Church.

Of course, those whose names are called do not all make nominations, but there are usually a large number whose names are taken by the secretary and handed to a committee to report at a later date.

The duty of this committee is to look up the record of those who are nominated and at the hour set apart for the report, the age, the family, the work that has been done by him, are read by the secretary of the committee without comment.

Then a time is set for the Celebration of the Holy Communion and a ballot is taken immediately at the close, usually in the Church building. The name of each Bishop is called and he goes forward and places his ballot in a box. If no one receives a majority, another ballot is taken. Frequently there are a number of ballots before an election is made.

The priest who receives the majority of votes then becomes the Bishop-elect, and a committee is appointed to inform him of the fact.

Of course, the one who is elected may accept or decline as he may judge to be his duty.

If he accepts, the Presiding Bishop has to send notification of the election to the Standing Committee of every Diocese or Missionary District. These standing committees represent the clergy and laity of the Church, so that an election is virtually by the representatives of the whole Church in the United States.

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In the case of the Bishop-elect declining his election there has to be a new election; that is, another special session of the House of Bishops has to be called. This is an expensive proposition, for the Bishops have to pay their own traveling expenses.

If the Rev. John D. La Mothe, the Bishop-elect of Honolulu, accepts or declines, no doubt the Associated Press would immediately inform the papers of these Islands.

The writer has been present at the election of many Bishops, but has never seen any log-rolling or electioneering.

He has never been asked to vote for anyone who has been nominated, and he believes that the election of a Bishop in the American Episcopal Church is more free from any combinations than any election in the world.



RESIGNATION OF THE REV. LEOPOLD KROLL.

After twelve years of devoted service in the Hawaiian Islands, the Rev. Leopold Kroll has resigned and will shortly leave for the Mainland. At first he was sent to Lahaina, where he opened a school, and while his work was chiefly among Hawaiians, yet he ministered also to Koreans and others. During his two years' residence in Lahaina a parish hall and a parsonage were built and other improvements made.

He was then called to the Cathedral to take charge of the Hawaiian congregation, where the difficult work confronted him of gathering together a scattered Hawaiian congregation.

He and his devoted wife gave themselves to the work and gradually a strong mission has been built up.

A large number of the Hawaiians make their communion at the 7 a. m. service, but there have been occasions lately when 50 have made their communion at 9:15, when the regular service has been held, as provided for in the Cathedral Statutes.

The Missionary Union commenced a work at Kapahulu, and Mr. Kroll took over this, with the result that there is a Church, a schoolhouse and a teachers' dwelling, all free from debt. It is the

only place of worship in the District, and the Palama Settlement provides a nurse to take charge of the dispensary seven days of the week.

There is a large day school and Sunday School at St. Mark's, Kapahulu, and devoted workers have given the best that is in them to the work.

The congregations at the Hawaiian service at 9:15 have been in the past year larger than we have ever seen them, and the music rendered by girls from the Priory is excellent.

It should not be omitted that in all this work Mrs. Kroll has given in unstinted way her voluntary services, and to her in large degree is due the work among the women and girls.

The Hawaiian Junior Auxiliary has been the banner branch of the Diocese for years.

Mr. Kroll, when necessity arose, has taught both at Iolani and the Priory in the high school departments.

It is sometimes asked why the Hawaiian Congregation should continue any longer. It is true that gradually most of the service has been conducted in English, and this has been at the request of the people, and for the very good reason that the younger generation could not understand the Hawaiian Scripture and many of those who sang in the choir did not know any Hawaiian.

Why, then, should not this congregation worship at 11 o'clock with the others? If that change were made the congregation would virtually disappear. The feeling which existed eighteen years ago between the white people and the Hawaiians has largely gone except among the younger people. The Hawaiians like to associate with their own race and to worship with their own people. Bishop Restarick has approached the subject from all angles and has taken the advice of those who know the situation best, and he is quite sure that if any hold is to be maintained on the Hawaiians the 9:15 a. m. service must be kept up.

In addition to that, there is an endowment of over \$12,000 for the support of the Hawaiian Pastorate, and this money was given by individuals who believed

that the Hawaiian services should be maintained.

Letters from Mr. Kroll to the Bishop and the Bishop to Mr. Kroll appeared in the daily press and it is unnecessary to print them here.

All we need to say is that we wish him Godspeed in whatever work he undertakes. He has worked among the Indians in Wisconsin, and Hawaiians here, and he may select work among some race which is not white, but wherever he goes, our best wishes will go with him, and the aloha of the Hawaiian people here will not die out.

The Hawaiian Men's Club at their last meeting passed resolutions, which were adopted, some of which we print herewith.

"Rev. Henry Bond Restarick,
Honolulu, T. H.

"Our Dear Bishop:—At a regular meeting of this club the following resolution was unanimously adopted:

"Whereas, our beloved friend and priest, the Rev. Leopold Kroll, has seen fit to resign from the work of the Church in these Islands; and

"Whereas, his resignation has caused a deep and profound sadness among the members of the club,

"It is our sincere hope and desire that the noble work which the Rev. Leopold Kroll has carried on among us be continued by someone whom we feel has the confidence and good will of the majority members of the Hawaiian Congregation. * * *"

This was signed by the president and secretary of the club.



REPORT OF THE EDUCATIONAL SECRETARY OF ST. ANDREW'S WOMAN'S AUXILIARY.

As educational secretary I am supposed to prepare or arrange for some paper or talk at each of our meetings. Because there is so little time outside of the regular business, I have not tried to do so.

Aside from assisting a little in forming the study-class last spring and the social service class in the early summer, I have left undone most of the things I

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should have done in this capacity. But I have been so very much interested in the conference in London that I have kept in touch, more or less, with the topics discussed by the 252 Bishops.

Last month I spoke of the encyclical letter that was published in the September 4 Churchman. This letter was recommended to be taken up by the various Church organizations in study groups, as it touched upon the many vitally interesting subjects that were considered during this five weeks' conference.

We seem to have so little time for study groups that I do hope each and every member will be able to read this whole letter, and also articles which are being published each week in the Churchman. But I want to especially call your attention to the article in the September Chronicle on the reunion of Christendom. This appeal to all Christian people has been issued by the Archbishops and Bishops assembled in conference at Lambeth Palace. As you all take one Church paper, I shall not take the time to read any of this broad, interesting article, but as your educational secretary, I do most earnestly urge you to read it and think it over carefully, for it is a big step towards Church unity and fellowship; in fact, the whole keynote of the Lambeth Conference was fellowship.

Now, can we not adapt this keynote to ourselves in renewed sisterhood or sisterlyship?

This is the second meeting after our summer vacation, and while it is not the beginning of the year, yet it is, in a measure, the beginning of our year's work, and the work cannot be carried on successfully without our conscientious attendance. Meetings once a month are few enough. It is not hard to remember the fourth Tuesday in the month, which is the regular day, unless special notice is given to the contrary. Can we not keep that date in mind and make no other engagement? There would be no such thing as failure in our attempts or criticism of our work, if each and every one of us did her share; the work would not be a burden on a few and there would not be this ever-present problem of who is to serve in office or on committees, etc., because each member in her turn would consider it her duty and privilege to do her part. I speak most feelingly, because it is nineteen years this coming year that I was elected secretary of the Guild, which office I held for seven years, and nearly every year since I have been an officer in either the Auxiliary or Guild. I feel that it is a handicap to the work for anyone to remain in office so long. It

is also excluding others who are more efficient and quite as well able to serve. I know from long experience that in no other way can one get into full sympathy with and full knowledge of the work as by taking a position of responsibility.

Furthermore, we are all communicants, which means that we have acknowledged before the world that we are a part of the Body of Christ and that we have accepted the Episcopal Church as our standard—as our ideal—and that we are in duty bound to uphold it by our support and attendance. It is the outward and visible symbol of our faith.

What would happen in our homes if we had no family center—if the different members should take their meals at any time, at any place and never observe a regular hour to gather around the table? Can you imagine such a state of affairs existing very long without a growing apart of the family life and then getting out of sympathy and harmony with each other?

The home, its conventions and regular hours, its attractiveness, culture and comforts, is what makes the difference between civilization and barbarism. It is the outward and visible sign of the progress of the human race from the stone age, on through the ages.

To establish a home and a family life is the aim and object of all right-minded young people. What is true of the home should be even more so of the Church—for our material welfare is but for a time, our spiritual welfare for eternity.

I heard a remark the other day by a Communicant that she failed to find comfort or help in the Church. I happen to know that that person has failed to attend Church services regularly for years. How could she find comfort from a place she rarely attends? ("Seek and ye shall find.")

The Church, as we know, is not merely a building—it is ourselves—and each and every one of us is just as responsible for the success of Christ's work as is the Bishop, Canon Ault or any of the clergy.

Whenever we enter a village, town or city, one of the first things that meets our eye is the Church spire pointing heavenward, and that place immediately assumes an atmosphere of refinement, culture and Christianity. If any one of us should be stranded in a strange city, especially if we were in trouble, I imagine we should most naturally follow that spire until we found the Church or the rectory close by.

We call upon a clergyman to marry us, to baptize our children, to bury our beloved dead. How should we feel if there were no clergymen to call upon? Suppose for a moment we should awake tomorrow morning and find our beautiful Cathedral in ashes, or all the Churches in the city destroyed! Would we not feel a great personal loss, and would we not immediately start a campaign for rebuilding? Why? Not because they are buildings merely, but because they stand as symbols in our community for our highest ideals. They are consecrated to God. If they do not bring us the fulfillment of our ideals, it is not the fault of the Church, but our own fault. Just going to Church does not necessarily make us perfect. We all know most saintly characters who never step inside of a Church. We also know great scholars who never went to school, or but little. But if there were no schools there would be but few scholars, and if there were no Churches there would be fewer Christians.

The Church is God's House, where we go to seek His aid and comfort, just as we would go to a friend's house if we wished particularly to have helpful communion with that friend. We could meet her on the street, on the mountain, or in the field—as we can meet God anywhere or pray to Him in any place—but the Church should be the common meet-

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ing place for Christians and the common place of worship, because the majority would not seek God if there was no special place dedicated and consecrated to Him.

We all recognize that we are passing through most troublous times which threaten to disorganize all law and order in the civilized world. As Auxiliary and Guild members, can we not in loving sistership do all in our power to uphold all the symbols in our community for Christianity, and consequent law and order?

Business men are acknowledging the serious worldly conditions that exist today. I received a letter recently telling of a great industrial convention near Lake George, which my brother attended. All kinds and conditions of leading business men were present, including Jews and Romanists. It was not a religious convention in any sense of the word—but all acknowledged that the only way to save our country was by upholding religion. One man, who had worked along material lines, said that there are almost regular waves of prosperity and depression. When the nations have been God-fearing, they rose to eminence; but as luxury, ease and forgetfulness of God took possession of them, they sank as did Greece and Rome. The Golden Rule was held as the Christ-way of dealing with the world. It was very evident that these men felt a grave danger threatened the country if men did not awaken to the fact that they cannot go on regardless of the Higher Power who is ruling the Universe.

We are now about to face a crisis in our Church. Our Bishop, who has given many years of his life in hard, earnest work for the Church, is obliged to resign on account of broken health.

To him we give our deepest sympathy and regret because of his failing health—our appreciation of all he has done in these Islands—and we have but to look at our own Church center, as well as the many Missions which he has established and carried on—besides the Church schools (a most inspiring sight is the morning and evening service, when the 500 girls and boys from St. Andrew's Priory, Iolani and Trinity schools fill the Cathedral). To see all this is to realize how much he has accomplished, and our prayer is that he may recuperate in mind

and body and that his declining years may be filled with happiness, peace and a fulfillment of his plans and desires.

To the new Bishop, who may be chosen by the House of Bishops this week, can we not extend our heartiest cooperation? Our prayers first that he may be just the one we need at this time. Let us remember that he cannot do it all, no matter how efficient he may be; he can do nothing without the Church help, and that means each and every one of us.

What a glorious privilege is ours to work together for this fellowship, this Church unity which is the chief topic of all Christian organizations at the present time!

May I quote again my favorite little poem by the poet of my own New Hampshire hills, John G. Whittier? Though written so many years ago by this quiet Quaker gentleman, it was with the vision of today, and is a most inspiring, uplifting prayer.

UNITY.

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise.

Suffice it now. In time to be
Shall one great Temple rise to Thee,
Thy Church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore.

WINIFRED P. EMORY.



GOOD SHEPHERD BAZAAR SPLENDID SUCCESS.

The bazaar and entertainment of the Woman's Guild of the Church of the Good Shepherd in the territorial building on Saturday evening was a joy, a pleasure and success in every way. A

very large number of people from all parts of Maui crowded the big room and the consensus of opinion seemed to be that it was the best bazaar ever held by the guild.

Everybody spoke in high terms of the quality of the entertainment. The dance was, of course, also greatly enjoyed, and the sale of fancy articles etc. very brisk.

Most of the articles were sold. There was very little left of anything and the proceeds amounted to about \$950, rather a little more than less, truly a very gratifying result.—Maui News.

St. Mary's, Moiliili, is steadily developing into a home for dependent children. There are already five, which is the most that can be accommodated, and \$2,000 would enable Miss Van Deerlin to take care of 25 little girls who need the care of such a place. Let anyone interested go out and see St. Mary's and Miss Van Deerlin will explain her needs and her work.

On November 21st, St. Peter's Church will celebrate the 6th anniversary of her consecration and they have asked Bishop Restarick to be with them and preach to them on that occasion.

At the request of the Presiding Bishop, Bishop Restarick dedicated St. Mark's Church, Kapahulu, and the teachers' residence and school.

A piece of land was given before Mr. Kroll came to the Islands, but nothing had been done. Mr. Kroll and Hawaiian friends and others built the Church without cost for labor.

Later it was seen that there must be a woman worker on the spot as there was no Church of any description near by. Miss Marguerite Miller, now Mrs. C. C. Black, has continued her work there practically ever since. She has done a noble and self-sacrificing work.

It became necessary to build a cottage in which the workers should live, and Miss Charlotte Copp went to live with her as a second worker. Miss Copp remained in this work until she became the Bishop's secretary, when Miss Gaelic Richardson took her place. Both of these were graduates of St. Andrew's Priory and both have since married, though they continued in the work.

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A day school was opened, the chapel of the Church screened off, and the Church building was used as the school. It was then that another piece of land was purchased from the kind friend who had given the first portion, and who in this case gave half the price of the lot.

The work has gone on steadily, there being besides the day school, a Sunday School and a dispensary, which is maintained by the Palama Settlement.

The children and people of Kapahulu are chiefly Hawaiian, though other races come both to the day and Sunday schools.

The work was begun under the Rev. E. T. Simpson and the late Mrs. Caroline Clark in an old tobacco house in the neighborhood, and it has gradually grown until now, being out of debt, the people wished it dedicated before the Rev. Mr. Kroll's departure from the Islands.

Of course, all Church work is difficult, but it has always had connected with it people devoted to its interest, and the Missionary Union has from the first taken an interest in it and helped it materially.

It is a work which has done great good and should receive the hearty support of the people. How it will be served until some other priest is obtained we do not know, but we must all do our best to keep it going.

At present Miss Grace Crockett goes out once a week to lead a band of Girl Scouts.

Mrs. Fitzgerald felt compelled to resign and Mrs. Clara Maile, another Priory girl, has taken her place as a teacher. We need two or three Sunday School teachers to go out and help in the work, and Mrs. Black will be glad to communicate with anyone who wishes to help.

HELP TO ONE HUNDRED PARISHES AND MISSIONS

At the September Meeting of the Trustees of the American Church Building Fund Commission reports showed that during the eight months of the present year the commission had made gifts amounting to \$16,925, grants \$3000, loans \$87,400, to 55 Parishes and Missions. Also that it had promised, and stands ready to make gifts amounting to \$20,200, grants \$4100, loans \$117,100, to 45 Parishes and Missions, a total of \$248,725, to 100 Parishes and Missions, an increase of nearly \$90,000 over the work done during the same period of last year.

The total of the Permanent Fund on September 1, 1920, is \$665,554.24. From this fund loans are made at 5 per cent on first mortgage security under several forms of repayment. The income of the fund is used, after central expenses are met, for grants, which are loans on first mortgage security but without interest, and for unrestricted gifts. The permanent fund available for loans is entirely in the hands of, or is promised to, the Church for the erection or acquisition of churches, rectories and parish houses. Loans can now be made only as funds become available, and gifts and grants only up to the limit of the yearly income less expenses.

The demand for assistance in this branch of Church work is evident from these facts and figures. If the commission is to perform an ever-increasing measure of service to the Church it must have the assistance of the Church in building up its permanent fund. The commission therefore commends its cause, which is the cause of the entire Church, to Parishes and individuals

whose help through the establishment of memorial funds, or in offerings, or by remembrance in legacies would enable the commission to extend its work of placing loans and making grants and gifts among those who need its assistance.

The office of the commission is in the

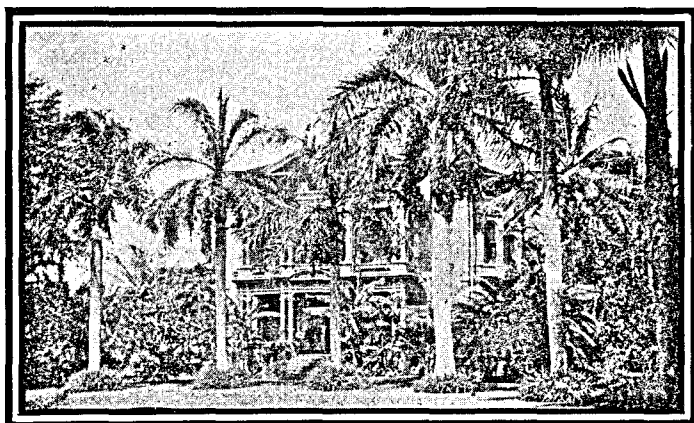
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A PILGRIMAGE TOWARDS UNITY

Ten years ago a little group of Christians embraced the purpose, first conceived at an early Eucharist, of joining together in a special pilgrimage towards unity in the broken Church of Jesus Christ. It was not a man-made scheme but a humble endeavor to put ourselves in accord with the mind of our Lord expressed in His prayer **THAT THEY ALL MAY BE ONE**. From this modest beginning a world-wide movement has grown, so that at the preliminary meeting of the World Conference on Faith and Order which has just closed at Geneva, eighty churches and forty nations were represented. This conference marks a stage on our journey and also exhibits the spirit of the pilgrims, some of whom, such as the Germans and the Roumanians, came at great cost to themselves.

Our journey is a long one. Christians have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment. Some of the pilgrims who first caught the vision a decade since had hardly hoped to get as far as they have in so brief a space of time. The temptation is to be content with slow progress, and to rest satisfied with something less than the goal of God's placing—a Church, on earth, among men, visibly and organically one. Partial unities seem more possible and federation has alluring features, but they fall far short of home. Then, too, impossibilities, according to God's design, are the only aim high enough for human capacity. We have allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the churches, first and last, individually and collectively, is pitiful measured by their high-sounding professions and claims. The failure of Christianity—and it has failed—is the inevitable failure of a Kingdom divided against itself. It will go on failing until it manifests unity and all the privileges and wealth which each enjoys separately are placed at the disposal of all.

The pilgrims do not maintain that theirs is the only method of travel, by the

way of Conference on Faith and Order, but they do contend that theirs is the only goal and that the spirit for which conference stands is the only spirit for a pilgrim towards unity—the filial spirit which embraces God's purpose as its own and the fraternal spirit which claims each Christian as a brother beloved. Through a long stretch of time controversy has burned with fierce flame in the churches. Great and small, and has blackened and scorched many a fair subject. It is not extinguished yet. The spirit of controversy rejoices in dialectic victory—what a hollow triumph it is—and gloats over a defeated foe. The spirit of conference is the slave of the Truth and weeps because gulfs remain unbridged and good men are alienated from one another. Controversy loves war and conference loves peace. Controversy has great respect for its own convictions and little for those of others. Conference applies the Golden Rule to the separated and demands mutual respect for each other's convictions.

For a week the pilgrims were in conference in Geneva. Differences of thought were sketched in clear outline nor did any immediate reconciliation appear on the horizon, but never was there a word of harshness or self-will. The common conviction at the center of being, was that difficulties boldly exposed and openly met, were the only difficulties

in a fair way of settlement. What appear as contradictions have, as the secret to their strength, riches of being which, when at length put into harmonious relation to the whole of God's scheme, will be revealed as supplementary elements necessary to perfection. The study of the Church as it exists in the mind of God, of what we mean by unity, of the sources of the Church's inspiration, of the best expression in language of a living faith, occupied the prayers and thoughts of the pilgrims during the Conference, and for a long time to come will continue to occupy them. Faith first and then Order. The inner principle of life, the ideal, and then the mode of propagating and protecting by organic self-government of what is within.

The competition of churches received a body blow from the united action of the pilgrims. It is a sin against love to endeavor to detach a Christian from his own church in order to aid another church to increase its roll. Sheep-stealing in the cattle world is held to be a crime. How then ought it to be viewed by the under-shepherds of the Good Shepherd? That is a question which the pilgrims ask of all the churches. It is not as though the whole world were evangelized or there were any dearth of opportunity anywhere. The number of unconverted and untouched in almost any given community form the majority

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of that community. A combined effort in the direction of those who know not Christ is our elementary duty.

The spirit of God was the strength of the pilgrims. He made us one in our fellowship. The conference was a living body. Life touched life, nation touched nation, the spirit of the East held communion with the spirit of the West as perhaps never before. By invitation on the last day of the conference we gathered together—it was the Feast of the Transfiguration in the Eastern calendar—in the Russian Orthodox Church in Geneva for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker were all there, and all there to worship. The Metropolitan of Seleucia in a spiritual address spoke to the pilgrims of his own joy in the vision of unity, and told how, out of the transfigured troubles and pains of the present, would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled His temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away, with pain benit and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was fitting that we should forthwith consider certain proposals of the Orthodox Churches, sane and strong, touching on cooperation and fellowship. A few minutes later and the conference became a fact of history, a hope and a vision.

The pilgrims go home with added inspiration, conviction and responsibility. No one departed unmoved. What another decade will bring forth in this movement who can say? But it is in the hands of God from Whom it came and to

Whom it belongs. It is ours only so far as we recognize it to be His. Directly and indirectly it has already reached far. Its possibilities are measured only by our willingness to explore them. They will be realized fully if we pilgrims continue to aim to do our little share as God, Whose co-workers we are, does His great share. Some day there will be one flock under one Shepherd. We pilgrims register our active belief in this fact and promise to pursue our journey until we reach the Heaven where we would be.

C. H. BRENT,

Chairman of the preliminary meeting of the World Conference on Faith and Order.

Geneva, Switzerland, Aug. 21, 1920.

CHURCH CALENDAR.

Oct. 3—18th Sunday after Trinity. (Green).
 “ 10—19th Sunday after Trinity. (Green).
 “ 17—20th Sunday after Trinity. (Green).
 “ 18—St. Luke, Evangelist. (Red).
 “ 24—21st Sunday after Trinity. (Green).
 “ 28—St. Simon and Jude. (Red).
 “ 31—22d Sunday after Trinity. (Green).
 Nov. 1—All Saints Day. (White).
 “ 7—23rd Sunday after Trinity. (Green).
 “ 14—24th Sunday after Trinity. (Green).
 “ 21—Sunday next before Advent. (Green).
 “ 25—Thanksgiving Day. (White).
 “ 28—1st Sunday in Advent. (Violet).
 “ 30—St. Andrew; Apostle. (Red).

CATHEDRAL REGISTER.

Baptisms.

Sept. 5—Mary Theodora Cooke,
 by Canon Ault.
 “ 5—Catherine Cooke,
 by Canon Ault.
 “ 15—Robert McBride Hite Kim Wai,
 by Canon Ault.
 “ 19—Robert Charles Pringle,
 by Canon Ault.
 “ 19—David Little Withington,
 by the Bishop.

“ 21—Margaret Hind Clarke,
 by Canon Ault.
Marriages.

Sept. 4—Harlie Austin Stonebreaker,
 Lydia Clifford,
 by Canon Ault.
 “ 7—Robert Stobo Renfrew,
 Annie Davidson,
 by Canon Ault.
 “ 8—Jack Betram Brady,
 Dorrit Edwards,
 by Canon Ault.
 “ 14—William Foster Horner,
 Florence Elizabeth Paine,
 by Canon Ault.
 “ 18—Joseph Atherton Gilman,
 Louise Yukon Taylor,
 by Canon Ault.
 “ 29—Frederick William Eggerking,
 Edith Ellen Bull,
 by Canon Ault.

Burials.

Sept. 6—Louisa Kauohio Meheula,
 by Canon Ault.
 “ 11—Ezra Anderson Watson,
 by Canon Ault.
 “ 13—Sue Long Pearson,
 by Rev. J. Knox Bodel.
 “ 24—John Todd,
 by Canon Ault.
 “ 29—John Buckley,
 by Canon Ault.

General Offerings\$409.89
 Hawaiian Congregation 88.27
 Communion Alms 31.90
 Specials 101.90

Total.....\$631.96

Number of Communions made during month
 of September402



Schofield Barracks, H. T.,
 October 6, 1920.

The Rt. Rev. Henry B. Restarick, D.D.,
 Bishop's House, Emma Square,
 Honolulu, H. T.
 My dear Bishop—
 The following letter from the Rev.

A most delicious drink to
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Phez Pure Juice of the
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Henry B. Washburn, D. D., Secretary of "The Army and Navy Commission of the Episcopal Church," will be read with interest by those who are interested in the work that we have been doing for the men in the service in Hawaii:

"My dear Chaplain Bodel.

"I want to tell you how much obliged I am for the reports of your work contained in the Hawaiian Church Chronicle. Such reports make me all the more sorry that 'The Army and Navy Commission' is not continuing your support for the present. You and Mrs. Pascoe apparently have been doing an excellent piece of work. I want to thank you most heartily for your loyalty to the 'War Commission' during the recent War. We have appreciated all that you have done, and we sincerely hope in the course of time again to be able to assist in the work you and others are doing there."

The letter from Dr. Washburn will explain why no more reports from "The Civilian Chaplain for the Episcopal Church in Hawaii" will appear in the Chronicle, for the present. Let us hope that "The Army and Navy Commission" will be able to resume its support of the work in Hawaii, very soon.

On Saturday, September fourth, at the Tripler General Hospital, Fort Shafter, I had the pleasure of performing the marriage ceremony for Lieut. Floyd Wesley Bennett, Marine Corps, and Miss Mary Taylor Hungate, dietitian at the Tripler General Hospital. The wedding took place in the Nurse's Quarters adjoining the hospital and was witnessed by over a hundred friends of the bride and groom.

During the recent encampment of the Boy Scouts I had the pleasure of acting as Camp Chaplain. I have been with the scouts on the last encampments and have enjoyed my work with them very, very much. A Boy Scout encampment gives one a fine opportunity of getting into close touch with boys. We have a splendid lot of boys in Hawaii and if they try to practice some of the good things they are taught in the Boy Scout handbook, Hawaii will produce some fine men.

During the past month the services at the Marine Barracks, Pearl Harbor, and on the "Chicago" were not held on the regular Sundays for service. The Y. M. C. A. has opened its new "Y" building at Pearl Harbor and every Sunday morning at ten o'clock a religious service is held for the men at Pearl Harbor. The "Y" makes an effort to get special

speakers and music from Honolulu and of course attracts most, if not all, of the men who are inclined to attend a church service on Sunday morning. Not wishing to hold an opposition service, I used my time in visiting the patients in the Naval Hospital and holding a short service for those well enough to attend.

The service at Luke Field was well attended and the men joined very heartily in the service. The men have only one religious service a month, the one we provide for them, and every time we go there we are told that the men appreciate our coming very much.

The services at the Tripler General Hospital, Fort Shafter, have brought out a good number of men. The success of the services, in no small measure, is due to Mrs. Pascoe and Mrs. Oaks. These two faithful workers visit the wards and distribute flowers to the men and extend a cordial invitation to the men to come down to the Recreation Room for the service. Their invitation is generally accepted by a good number.

In closing this my last report, for the present, I wish to express my keen appreciation for the splendid work done by Mrs. Pascoe during the past year that we have been associated together in working among the soldiers at the hospital, Fort Shafter. I venture to think there are very few people who know half of what Mrs. Pascoe has done, and is doing, for the men in the hospital. She has brought joy and sunshine into the heart of more than one sick soldier and she has made possible a pleasant afternoon away from the hospital for many, many men. The men call her "Mother" and she surely has earned the title. I trust that her work will continue to be blessed and that she will be able to carry it on for many years to come.

Faithfully yours,

J. KNOX BODEL,
Civilian Chaplain, Episcopal Church in
Hawaii.

MISSION AT ST. PETER'S CHINESE CHURCH.

From October 4th to the 8th inclusive, the Rev. D. R. Ottmann held a preaching mission in St. Peter's Church. The matter was discussed and decided rather hastily, and the preparation in the way of publicity was insufficient. The time allotted to Mr. Ottmann, five evenings, was also entirely too short. However it is conceded that much good will ensue. The Mission was attended by about 275 people as a total attendance. Addresses, or instructions, were given on "One God," "Prayer," "Jesus, the Complete Manifestation of Our Father," "Baptism" and "Confirmation and the Holy Communion." On Friday evening, after the instruction, Mr. Chong Tom was baptized, receiving the Christian name of John.

On Sunday, the birthday of the first Chinese Republic, Mr. Ottmann preached on "Christ and Christianity, the Solution to China's Problems." The service was particularly well attended and appropriate music was rendered.



"God Giveth the Increase."—"Never omit a service on account of the fewness of numbers present," says *The Presbyterian*. "The late Bishop Randall was announced to preach in an Eastern Church in behalf of his missionary work in Colorado. Only six persons appeared. For a moment the good bishop hesitated. Finally he concluded that it was his duty to carry out his appointment. The question of congregation was none of his business. Accordingly the service went on, and he preached his sermon to the six people. In the collection which followed was an offering alone of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The bishop responded. 'I am the one,' said the gentleman, 'who gave you the \$200 last night. But after getting home I did not feel

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quite satisfied with doing that. I propose to make up the sum to \$1000, and here is my check for the balance.'"



THE PRIVATE USE OF THE CHURCH.

Much has been said and written concerning the use of the Church for private devotions. The practice is coming to be more and more universal. But much might be done further to promote the custom, especially at this season of the year when a fire in the furnace is unnecessary. Rectors might well, by public announcement and private suggestion, make it known that the Church is open daily for this commendable purpose. The habit of dropping into the open Church for a few moments of prayer should become far more universal than it is.

But to promote the custom, in addition to efforts definitely made to introduce it, there are certain hindrances that might well be cleared away. For people have to be lured to new religious experiences. They generally do not reach them at a bound and without the friendly offices of others.

And one hindrance occasionally met with—though we are glad to say not often—is the thoughtlessness and irreverence of others in the Church building. Sometimes one finds that it is not the place of repose and quiet that it should be. The seeker after a few quiet moments with God enters hopefully only to find the house of prayer filled with voices and even laughter, as a group of the thoughtless ones in some far corner engage in idle gossip. Conversation regarding certain things is sometimes necessary in the Church building, but it should be carried on in subdued voices even though the shadowed reaches of the Church reveal no kneeling figure. At such times irreverence is heightened in its iniquity.

Many who enter for a period of spiritual refreshment are bowed with grief; others are fighting temptation; some are discouraged by business troubles; while not a few no doubt are setting themselves right with their brethren before "offering their gifts" at the altar on the approaching day of the Lord. All these should be accorded the finest consideration and privacy. And it is well to reflect that doubtless no person enters the Church for prayer except he who feels the supreme need of being alone with God. Let us make it possible for him to enter unobserved and to be in private with the Supreme Presence once he is there.—Ex.

NEED OF LOVING.

(N. Y. Times.)

Folks need a lot of loving in the morning;

The day is all before, with cares beset—

The cares we know, and they that give no warning;

For love is God's own antidote for fret.

Folks need a heap of loving at noon-time—

In the battle lull, the moment snatched from strife.

Half way between the waking and the croontime,

While bickering and worriment are rife.

Folks hunger so for loving at the night time,

When wearily they take them home to rest—

At slumber song and turning-out-the-light time—

Of all the time for loving, that's the best.

Folks want a lot of loving every minute—

The sympathy of others and their smile!

Till life's end, from the moment they begin it,

Folks need a lot of loving all the while.

CHRISTIAN PUBLIC EDUCATION.

HENRY COLLIN MINTON, LL.D.,
President of the National Reform Association.

From the standpoint of the school, the ideal output is often represented as the scholar; of the church, as the Christian; of the State, as the citizen. These are all inadequate; the true product of all cultural education, as against technical or professional training, is character. There is no true Christian without character; there is no true citizen without character, and the scholar without character is a menace to society, and a dangerous asset to the State. * * * In the last analysis, religion must always underlie morality. There is no authority in the voice of conscience, or in the call to duty, except it be the authority of God; and in all the range of religious motive and service, it is the settled conviction of every Christian citizen, that the religion of Jesus Christ alone is adequate. * * * If it be held that the State educates only in order that it may produce good citizens, that is to say, that the warrant for State education is in the exercise of its police powers, then it should be apparent that the kind of education which fits for good citizenship cannot stop with the mere impartation of knowledge or with the discipline of intellectual faculties only. The citizen who lacks morality is a menace to the State and defeats the very object which, according to the hypothesis, the State has in view in edu-

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cating him. But if, in recognition of this consideration, the State should take measures to educate its sons and daughters in the principles and precepts of morality, then it should need no argument to make it clear that the only source from which the State can draw these principles and precepts is in the authority of Almighty God, in which His law is given as the supreme norm of all human constitutions and statutes, and His will as the only true guide in all human character and conduct. * * * The simple, broad elements of the historical and the ethical in Christianity should be diligently and sympathetically taught, and the whole attitude and atmosphere of the system of public education should be reverent, positive and true to the genius of the Christian faith, though free from any taint of bigotry and sectarian bias. * * * If it is objected that it is not the business of the State to stand for religion, it need only be said that it is certainly not more its business to stand for non-religion, which is historically a synonym for irreligion and which often furnishes a plausible basis for anti-religion. Let it be remembered that if the State presumes to educate its youth, omitting religion, then the natural implication is that such an education is, in the judgment of the State, adequate and complete; and, accordingly, an onus of prejudice, weighted with the prestige of the State, is thrown against any other than such a secular education, under any auspices whatsoever. If it be said that the teaching of religion necessarily involves sectarianism which is repugnant to the true policy of the State, it is easy to reply that it is only to the atheist that the idea of God is sectarian; and that for the State to teach history with Jesus of Nazareth left out, or to teach science with the Divine thought overlooked, is not sectarian, but anti-Christian and false to the truth. The Science of Astronomy cannot be taught without reference to the sun.



IN MEMORIAM.

The Church lost one of its most loyal members when the soul of Mrs. Sue Long Pearson passed into Eternal Life early Monday morning, September 13, 1920. The deceased was the mother of Mrs. William R. Dashiell, wife of Colonel Dashiell of Schofield Barracks, and was one of the finest Christian characters we have known. She was a daughter of the South and possessed many of the charms which refined and cultured southern people are gifted with.

Mrs. Pearson was a devoted member of the Church and never lost an oppor-

tunity to tell others about the Church and her sacraments. She was particularly interested in young people, and nothing gave her more pleasure than to collect a few children and organize a Sunday School. Many of the devoted members of the Church owe much to Mrs. Pearson for the Christian instruction received from her. She loved the Church and all it stood for, and she won the respect of others for her devoted loyalty to her church, even though they could not see things as she did. We have never known one who loved the Church and her services more than she did.

The writer recalls more than one occasion when the deceased expressed her appreciation for having been brought up in the Church. She felt that the greatest blessing in her life came when she was baptized and made a member of the Church. She retained a live interest in the work of the Church till the last, and it grieved her that she was not able to do more for her beloved Church. She was especially interested in Sunday School work, and it grieved her that she was not able to organize and teach in a Sunday School at Schofield Barracks.

"Faithful unto death" describes the life of Mrs. Richmond N. Pearson. She never missed attending a service, and the last time she attended she was so weak that she had to accept the assistance of loving hands. It was an inspiration to watch her while worshipping, and especially while receiving the Holy Communion.

The funeral was held in the Post

Chapel at Schofield Barracks, the Rev. J. Knox Bodel officiating, and the many beautiful floral pieces bore silent but impressive witness to the place Mrs. Pearson held in the hearts of her friends. The body was interred in the Post Cemetery, where it will remain until Colonel and Mrs. Dashiell return to the mainland.

J. K. B.



The October issue of The Spirit of Missions is this year devoted largely to the work which one or another of the United Thank Offering missionaries is doing. On the cover is a reproduction of the beautiful gold alms basin which was presented to the Church in America by the Church in Oxford, England, in 1852, and which is used every year at the time of sessions of General Convention to receive this great united offering of the women of the Church. Since the first offering (\$2000) in 1889, the United Thank Offering has been taken every three years until in 1919 it amounted to \$468,000, making a grand total of more than two million dollars, which has been contributed by the women of the Church for the special purpose of training and supporting women workers and erecting mission buildings. Many interesting details regarding the work will be found in the various articles in the October issue.

The women of the Church have ordered and sold something like over fifty thousand extra copies of the October issue of The Spirit of Missions, which

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has to do especially with the work of United Thank Offering missionaries.

Under the caption, "London, Lambeth and Lordships," Bishop Burleson in the October issue of The Spirit of Missions gives a very happy picture of the recent Lambeth Conference.

A new work of great interest has recently been opened in the Panama Canal Zone, where Bishop Morris, with the help of Mrs. Royce, a United Thank Offering missionary, has begun a home for children. The new work is known as the Mission of the Holy Child.

Dr. Mary V. Glenton has contributed a most interesting article to the October Spirit of Missions, in which she gives a picture of her life as a missionary doctor, first in Alaska, then in China, and at the present day in St. Agnes's Hospital, Raleigh, N. C. She closes with the words:

"Me that 'as been where I 'ave been,
Me that 'as seen what I 'ave seen,'

can assure you that in these varied experiences 'the daily round' becomes 'the common task' everywhere, and the setting sun brings 'off duty' and the same rest, be it in Alaska or China, or the homeland; and each duty, and the work in each place, has the same recompense! The joy of service! Nothing can take that away from us. The joy of service! No thief can purloin it, no slanderer falsify it; no soil can smirch it; no accident wreck it. It remains with us always: to gladden the heart, to relieve the weariness, to crown the effort, and to cheer and comfort. The joy of service! May it be ours always, even until the final 'off duty,' and may it be such service that, like charity, 'seeketh not her own.'"

The work of a teacher in our mountain missions in the Philippines requires infinite patience and tact. Ordinarily there is only one thing an Igorot child does with any degree of regularity, and that is exactly as he pleases. So, without help from parents or any compulsory means whatever, it is not an easy matter to keep boys regularly at school—they are inclined to be spasmodic, and the work is often hindered; but, consid-

ering the instability of their untamed natures, always accustomed to roam at large, it is surprising that they are as diligent and persevering as many of them are.

The Niobrara (Indian) Convocation (which includes all of South Dakota and a small portion of Nebraska) met recently on the Santee Reservation, where, fifty years ago, the work of the Church was begun among them. As a commemoration of this fact the Indians gave a pageant—The Fifty Years' Trail—depicting many of the incidents in the long march from the darkness of superstition to the light of Christianity. Among the scenes were the banishment from Minnesota and the following winter of trouble; Bishop Clarkson, Paul Mazakute and others of the clergy and the Indians; the Rev. J. W. Cook and the martyrdom of Mr. Pfennel; the massacre of the people; incidents in the life of Bishop Hare and his death, and a number showing the events of recent years. Among the latter the acceptance by Bishop Burleson, at the hands of the committee who had done the work, of the new translation of the Liturgy, and the group composed of Bishop Remington and the Indians who had served their country in the recent war, were the most striking. The pageant was written by Bishop Burleson and translated into Dakota by Miss Deloria. A few copies are on hand at the Church Missions House and will be sent to any interested as long as the supply lasts. Address the Editor of The Spirit of Missions, 281 Fourth Avenue, New York, N. Y.

In the October issue of The Spirit of Missions Dr. Bradner of the Department of Religious Education has traced twenty years of progress which shows the development of the work from the simple and often unsatisfactory teaching in the Sunday School to the varied activities of the Church School Service League.

The Girls' Friendly Society has been a great factor in our work in Utah, being a means of getting in touch with those not of our Church, and Bishop Spalding considered it one of our best missionary agencies. A holiday house has been built in Big Cottonwood Canyon, the most beautiful spot near Salt Lake City. This has been a summer home for hundreds of girls and women, irrespective of Church affiliation, and has been a means of friendly influence and acquaintance.

The Navajoes of the New Mexico reservations, numbering about 8000, have been pitifully neglected. Their lives and occupations are still very primitive. Their reservations are largely desert, and in order to exist these Indians must wander about, here and there, following their flocks from place to place where water and grazing can be found. Although wretchedly poor, they are not given to begging. They wish to be self-supporting, and they would give themselves to agricultural pursuits if their arid lands were irrigated.

In blazing the trail to reach these Indians so long forgotten, our missionaries have had to be "hewers of wood and drawers of water," contending from the start until now, with conditions peculiar to this isolated, undeveloped country. They have had to put the Gospel into action, rather than into words that could not be understood, and then speak more of the Indians to God than of God to them; to let their light shine out into the darkness, and the love that God has put into their hearts for these "least of these," has had to follow, follow on, to reach and hold them, enduring all things, hoping all things. They have not accomplished much yet that can be called results, but they can find for themselves, at least, a satisfying answer to the eternal question, "Is it worth while?"

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